an a decided friend its numerous excelent tions are expectally us-time. I consider then a study, and eminently interest, discret thought whether of the wird an-action. I have welved in them with my fam-achool. I have welved to these questions to the sub-cir attention to the sub-cir attention to the sub-groups.

nd affectionately years, &c., 1642. H. Hemsear, ye had in any quantity at the C. C. DEAN, Trens. Mass. S. S. Society.

nperation.
2,50 to \$3,50 per week.
n, will be attended at
an in the city. The
darlboro' Hotel in RosSucgery, daily from 6
nonumentations promplly nces will not be charged for ALANSON ARBE, M. D. Physician and Surgeon.

CHAPEL HYMNS.

f Hymns, with appropriate Tenes, adapted or other Social Religious Meetings. By Low-published by T. R. MARVIN, No. 26 Con-1.50 per detects.

d from various authors) are of an examinal kind, author is a verived state of tones are written in a style so simple tones are written in a style so simple rail ports beps within as himited a come performed with host little effort, by the most of our Vector meetings, there are juyed early instructions in the elements to read them with east. If those will relificate to able to unite with them, exceeding the control of t

# BOSTON RECORDER.

NATHANIEL WILLIS, PROPRIETOR AND PUBLISHER. . . . . OFFICE NO. 11, CORNHILL, BOSTON

NO. 13---VOL. XXVIII.

THURSDAY, MARCH 30, 1843.

RELIGIOUS

For the Boston Recordes. WHAT IS THE DIFFERENCE!

Mr. EDITOR :- I have often thought, that a plain and popular exposition of some of the essential differences between the Unitarian and Orthodox Faith, would effect much good in our churches and the community at large. It might appear, at ret, in brief articles in our religious pa-Tract, for general and permanent circu-

There is a great deal of curious management in relation to these matters, in some quarters at least. Many know not o make of it; and more, I fear, are thus led blindfold to ruin. This work seems to be reduced to something like a system; and, at particular times, its operations are carried on with great zeal. Its design appears to be, to hold together the disaffected-to allay the apprehensions of the doubtful and anxious, and work upon the sympathies of the comnity, by reiterating the watch-words: special, certainly no essential difference lical churches. All the difference lies in words, not ideas. We believe in and love the doctrines of the gospel-believe in and love revivals and experimental re-ligion. We preach just as other ministers You can be Christians, and devoted Christians, with us, as well as with oth-" &c. &c.

meetings, and the like, once so much op-posed and denounced, but now becoming te popular with many Unitarians. av have seen their errors-seen hat religion may be promoted without dangering health or morals, in season nd out of season, on week days and

ought there to be complaint beuse Unitarians strive to hold themselves ogether, and enlarge their borders. If they truly and fervently believe in Unitarimism, they ought so to strive. And since they profess to hold the very best faiththat which is the nearest the truth, the most generous, emobling and energizing ought to be so)-they, surely, of all ects, should be the most zealous, active and frank, in avowing that faith, just as it is, and laboring to sprend it through the world by every fair and honorable

instead of prosecuting this work upon their system is than all others, but to persuade the halting and the anxious that

this ground of complaint does exist very extensively, in not a few communities, where Unitarianism is called to cope with afluences of frequent revivals.

ed, were a public exposure desirable. They would relate both to the labors, public, and especially private, of minis-ters and laymen. They would show that truth, and escape the wrath to come, have thus been deceived, for a shorter or onger time, to their great injury-and that multitudes into whose souls the iron betweeen these heaven-wide faiths-qui-

entially separate the two systems of faith, above adverted to.

Should some competent friend of God and man, undertake and accomplish such

..... The large parlor in which they were assembled, was filled, (except the space occupied by a centre table) literal-ly filled with ladies of all ages and con-casions occurring which either demand wing when notified of his approach? ditions in life, from the stately matron of or permit a practical application of our 50, to the little girl of 10; and they were principles; and such occasions, I think, made me like the chariots of Amminadib. all plying their fingers with a dexterity vorking for a wager. Knitting, sewing, and braiding straw appeared to be the chief branches of business; but these such as temperance or missions; and I diunte affections, those dead life of fellowship with God.

nd quality.
The minister's wife, assisted by two or three others, laid out the work for the deed of violence and blood is perpetrarest, and gave such directions, as the ted in a grogshop, most of our religious and several capacious bags under it, to receive the finished articles—except the fancy wares, which were deposited in a they detail a tragedy like that on board they would be grateful that they have been

considered as a thing merely incidental to made those beardless villains. Nearly this sum is not one fourth part of what the occasion, and not an essential part of the whole crew seemed ripe for mutiny is believed to be necessary to meet the it, an adjoining room was thrown open, and murder, a gang of assassins and pi-and preparations made for doubling the rates in embryo; but the very papers of number already on hand, by the recepthat expose their startling villainy, say missionary labor; and the Committee number already on hand, by the reception of their husbands, brothers, et externs, who were expected in the evening. At an early hour these arrived, and were judiciously distributed through the two rooms, and set at work—not kindering the ladies, but kelving them. Some of the

[ For the Boston Recorder. ] .

A HINT TO CHRISTIANS.

After a season of enlargement of soul, may overrule it for good, and so he wili temptations very violently assail the Chrissia, all sin; but if that war should open tian. The very sins against which he has prayed are the very sins which he is most a fact ought not to diminish in the least strongly tempted to commit. And too our condemnation of its unmitigated often, he is in circumstances favorable atrocity of baseness. Indeed, some even for yielding. The favors which he has received cause him to exult and to feel missionaries being hereafter under the secure. He deems himself to be a friend protection of such war-ships as have of God, under his peculiar care, and therefore it is unnecessary to keep that watch over his soul which he has been keeping. He may now relax his vigil-hardly conceive for the ultimate success Moslem ruffians went into the house of

of the soul are so confirmed—the passions have such power—the appeals of the world are so strong—the machinations of the adversary so subtle—and the influences of heaven so feeble—that he surely deserves more than the title of a confugeror who is able to overcome. ny poor sinners, anxious to know the influences of heaven so feeble-that he this cause. conqueror who is able to overcome.

But, then, there is a helper. Gop is our help. In every time of trouble, by the fond idea, urged upon them increased by the fond idea, urged upon them in the believe as no difference in the believe and increased by the fond idea, urged upon them if the Christian bends humbly before the throne and between these heaven-wide faiths—quisced to us on the permitted by wisdom knew not God, who, 'out of the had serious reason to apprehend their and which the had serious reason to apprehend their and which the had serious reason to apprehend their believe to the had serious reason to apprehend their believe to the had serious reason to apprehend their believe to the had serious reason to apprehend their believe to the had serious reason to apprehend their believe the had serious reason to apprehend their believe the had serious reason to apprehend their believe to the had serious reason to apprehend their believe to the had serious reason to apprehend their believe to the had serious reason to apprehend their believe to the had serious reason to apprehend thei

THE RELIGIOUS PRESS ON PEACE. says, as by the frequent repetitions, which the pulpit and the press, the school and the fireside alone can insure to the extent suggested to my mind the idea of fusion of more correct, more Christian ed, waiting for the coming of their Lord. king for a wager. Knitting, sewing, views on peace and war. This is the Purity of heart is the antagonist of inor-

the cause of peace.

Let me illustrate our wishes. When a mail ornamental box. the Somers, I hear no rebuke, no ques-After tea, which I was pleased find was tioning of the war-system which chiefly \$7000 to various foreign stations. But

thing, and that, the advancement of the Redeemer's kingdom. I could realize that something was doing for the conversion of the world. I thought if every parish would do the same, how would the moral desert rejoice!

The interest of the evening was much heightened by an occasional piece of well performed church music. Remarks and facts were also interspersed by the pas-

changed in barter) for the materials of of thanks to the God of Peace, for the such as can. In addition to the above trumphs of British arms in China and Afsource of income to this important cause, ghanistan! Not a whisper of rebuke or preserve and perpetuate in the native a box of clothing is occasionally fitted out displeasure; but this announcement is tongue the stores of knowledge they had the creature, but it was too nimble for for a needy missionary's family in the made just as if the thing were proper and even praiseworthy. Thank God—a

The most perfect acquaintance with the most Vest.

If I could give to all other minds, whole CHRISTIAN nation thank the God—a

> talking about the infamous war against China as a pioneer to the gospel of peace! Almost as well might we congratulate sin as the precursor of salvation! God made the very name of Christianity a

But this is a delusion most dangerous.

Of missions there, than this vile, cruel, infamous war.

| For the Boston Recorder. 1 DIVINE FELLOWSHIP-No. X.

believe a lie, and till their seducers had lessure and a favorable opportunity to make their bands strong.

It is in view of such facts, often occurring under my own observation, and often subjects of painful remark by others, that I have greatly desired to see, and have accessible to pastors and popular exposition of those differences, which do radically and popular exposition of those differences, which do radically and essentially separate they access the to pastors and popular exposition of those differences, which do radically and essentially separate they accessed to the removed, but abideth foreversport of the Lord Jesus Christ, appreaus the person of the Lord Jesus Christ, appreaus the Jesus are from their oppressive funded by us now only as an assemblage of high and glorious attributes; appreaus the following can be removed, but abideth foreversport of the Lord Jesus Christ, appreaus the Jesus and the Jesus are from their oppressive funded by us now only as an assemblage of high and glorious attributes; appreaus the following in his intention. But the fact is far other works of Christian benevolence, is well by the regenerate. Life in all its departments is progressive; it cannot be stationary.

The Nobles EMPLOYMENT.

The sovereignty of God, as a basis of hope and an encouragement to effort, in works of Christian benevolence, is well by the regenerate. Life in all its departments is progressive; it cannot be stationary.

The Nobles EMPLOYMENT.

The Nobles EMPLOYMENT.

The down of the following in the Jesus Christ, appreaus t THE RELIGIOUS PRESS ON PEACE. transferred as an attribute to his Creator. Suffers oppression from the Moslems, the Every summit attained reveals a world Nestorians exult in his sufferings. They a work, he would deserve well of the church, and be instrumental of saving souls.

A Young Pastor.

A Young Pastor.

The periodical press; but I think religious principle, because the Jews were the murderers of is true; but the steps by which we mount far more for it than they have ever yet is true; but the steps by which we mount our Saviour.—Perkins's Residence in Pression. tar more for it than they have ever yet done. Its friends aim at a radical change of public opinion as indispensable to our object, the entire abolition of war; and such a change is to be effected, not so the such as the s

of their Lord, or flutter with a leaden, Or ever I was aware, said one, my soul religious editors should seize for the dif- The pure in heart are men always prepardinate affections, those deadly foes to a

A CARD:

In another column of the same paper, divine truth to examine and consider in look at it; if he could only know what it

give. In behalf of the Committee.

James Milnor, Chairman. New-York, March 20, 1843.

SUFFERINGS OF THE JEWS IN PERSIA.

complaint of the oppressions which his it alone-Do not touch it. one of our people and ordered him to ment, killed him on the spot. Large could be. My father, who had an object in view in keeping me in ignorance of the spot what here is no difference, or none worth the fall." "Be sober, be vigilant, berefining.

Now, I am fully persuaded, that just is ground of complaint does exist very stensively, in not a few communities, here Unitarianism is called to cope with Now, I am fully persuaded, that just ing hon, walketh about, seeking whom he is ground of complaint does exist very strensively, in not a few communities, here Unitarianism is called to cope with ourishing evangelical churches, and the ourishing evangelical churches, and the ourishing evangelical churches of frequent revivals.

A long chapter of facts might be furthed as a subject of facts might be facts as a subject of facts might be furthed as a subject of facts might be furthed as a subject of facts might be facts as a subject of facts

Sin is like pitch, it will not only cling to you if you handle it, but it will defile

the father of us all, been so foolish as to and every tongue confess." The Committee of the American Tract | eat the forbidden fruit, I should not now | said, "other sheep have I which are not younger members seemed to require. A editors are pretty sure to accompany their notice of the fact with a distinct, em-

tongue the stores of knowledge they had acquired and prepared for the people. The most perfect acquaintance with and then behind another. He tried again the operations of missionaries shows that though but faintly, the impression which the scene left on my own, there would not long be a parish in Massachusetts without an organization similar to this.

J. S. C.

I find, moreover, these same papers

in the operations of missionaries shows that ought they should be called to labor, not with the aid of the press. This out, but with the aid of the press. This weep!

I find, moreover, these same papers

the operations of missionaries shows that they should be called to labor, not with the aid of the press. This upon the floor. The noise of the broken dish brought in the rich man, who dismissed the poor man from his house forthis they ask the contributions of the ever. "Go," said he, "and return again to lay hold of the mosts, out, but with the aid of the press. This is they should be called to labor, not with the solution to with the aid of the press. This is they should be called to labor, not with the solution to with the aid of the press. This is they should be called to labor, not with the solution to with the aid of the press. This is they should be called to labor, not with the solution to with the aid of the press. This is they should be called to labor, not with the confusion he knocked down a dish out, but with the aid of the press. This is they should be called to labor, not with the confusion he knocked down a dish out, but with the aid of the press. This is they should be called to labor, not with the confusion he knocked down a dish out, but with the aid of the press. This is they should be called to labor, not with the confusion he knocked down a dish out, but with the aid of the press. This is they should be called to labor, not with the confusion he knocked down a dish out, but with the aid of the press. This is they should be called to labor, not with the confusion he knocked down a dish out, but with the aid of the press. This is they should be called to labor, not with the confusion he knocked down a dish they should be called to labor, not with the confusion he knocked down a dish to all churches, with their ardent prayers that to your labor, and never more complain all means employed may be made effectu-al by that blessing which God alone can When you think of Adam and of the tree in the middle of the garden, think al-

so of the dish in the middle of the table." man, are ant to think more of the errors way to disobedience, lest we go further We received a visit from a Jewish than we intend, and meet our deserved physician of high repute among all classes of the natives. He made a bitter

THE SWALLOWED BIBLE.

In the days of my boyhood, my father bring out wine. The Jew went out and told me that he knew an old man who had before his advent. I told him that if the said I, "why I think that he has indeed Jews must wait four hundred years lon- swallowed the Bible; for the word of

ger for the Messiah, under their present God seems like ment and drink to him."

your plans will affect, his. No tempest which they stated to be between two and shall howl from an unforeseen quarter to frustrate his purposes; no blight or they effected their object, one of them mildew shall disappoint his hopes; no obness of the will, can operate as a dis- God is good, and theirs is bad; and when turbing cause to his plans; no loss of bealth, or life, or changes of times, can baptizes 'em." "Sure," I exclaim-I remember hearing a tale on this sub-ject:—A poor man who was employed in digging, every now and then left off his labor, and said aloud, as he leaned on labor, and said aloud, as he leaned on his spade, 'O Adam, Adam.' It chanced that a rich man for whom he was working passed by, and heard him. The rich man asked him why he so frequently colled on Adam. 'O,' said the poor man. The rich man asked him why he so frequently colled on Adam. 'O,' said the poor man. called on Adam. 'O,' said the poor man, his church; he said that his "word should "No," he rejoined, "bu said tray out O Adam, Adam! and much not return to him void;" he has solemnly know it does 'em good." reason have I to do so, for had not Adam, sworn that to him "shall every knee bow, ceipts designated for foreign distribution during eleven months of the Society's eurrent year have been less than \$4000, they would be grateful that they have been not have touched it."

\*\*weat of the brow. Had I been in his during eleven months of the Society's place, I would have had nothing to do with the forbidden fruit. No! I would have touched it."

\*\*weat of the brow. Had I been in his faithful missionary was encouraged by the had a Testament, and that a neighbor the had a Testament, and that a neighbor had one too, about whom he related the not have touched it." ot have touched it."

A short time after the rich man sent for blame before him in love; being predesthe poor man, and taking him into a tinated to the adoption of children by room where a sumptuous table was spread over with dainties, he told him to sit down and eat his fill. "Every day," said he, "you may return and do the same, on brought into the kingdom. I answer, (3) rou may return and do the same, on brought into the kingdom. I answer, (3) tered, the man received them very pondition that you will not eat of the dish the purposes of God are those which littly, thanking them for their attention. This seemed to afford him much pleasthat is covered over in the middle of the contemplate the gathering in of those table;—but if you even touch that, you who shall be saved, in connection with appropriate human efforts, and especially The rich man went away, and the poor the preaching of the gospel. It is not were hanged, and half of the rest put in falcies, but helping them. Some of the boys and young men took hold of the boys and young men too

interesting sight. There was at least 100 of both sexes, and all ages—the pastor and serve to continue a delusion that will bis wife, and about two thirds of his Sabbath congregation—moved by the same bath congregation—moved by the same thing, and that, the advancement of the Redeemer's kingdown to same paper, and the consecrated was prevent to the same paper, and if same paper, and part in the consecrated was part and if same paper, and part in the consecrated was part and if same paper, and part in the consecrated was part and if same paper, and part in the consecrated was part and same paper, and part in the consecrated was paper. turbed from the infinite past. It has set; as kingdoms have been founded and God; otherwise he would remain as he was, for he could not think that God fallen; as human schemes have been would allow himself to be eaten by mice. formed, modified, and abandoned; as Canadian Miss. Record. stars have been created and disappeared performed church music. Remarks and this single fact proves to my mind how the designated, facts were also interspersed by the passion and others whom he designated, respecting the prospects and present wants of the Home Missionary field—the particular department of missions to will annually subscribe any thing to aid the association, are admitted to membership. This admission fee, together with the money obtained by the sale of articles manufactured in the Circle, is paid into the Home Mission Treasury from time to time; while such articles as cannot readily be turned into cash, are exchanged in barterly for the materials of thanks to the God of Peace, for the materials of thanks to the God of Peace, for the materials of the sale of peace for the materials of the sale of Peace, for the materials of the materia pleasure." Isa. 46: 10. It is that immutable counsel which constitutes all the even as the bones of the patriarchs were basis of calculation for success in doing carried up out of Egypt. No matter good in this lost world. And that is calculation can there be, than the un- hope that he will one day journey Zion-

great advocate of the Unitarian cause in this country. We were therefore almost falls down to weep and pray over the long I believe that many of us, like the poor a short time before his death, to a genarous, are apt to think more of the errors them an in England, and published in the city of his forefathers. No child ever returned home after long absence with of others than we do of our own; but let us learn from him not to venture a little and accompanying remarks.—Car. Obs. " 'As I grow older, I grieve more and

more at the impositions on the human mind, at the machinery by which the few keep down the many. I distrust sectaridetached from a denomination, and strive to feel more my connexion with the universal church—with all good and holy men. I am little of a Unitarian, have little sympathy with the system of Priest-But this is a delusion most dangerous.

This state of unwatchfulness is the very one which the enemies of the soul desire.

The Jew went out and declared to them that he had no wine; and the ruffians enraged at the disappoint my astonishment, and I wondered how it but those who strive and pray for clearer and the ruffians enraged at the disappoint.

The Jew went out and declared to them that he had no wine; swallowed a Bible. This greatly excited by and Belsham, and standaloof from all but those who strive and pray for clearer and the ruffians enraged at the disappoint.

The Jew went out and declared to them that he had no wine; swallowed a Bible. This greatly excited by and Belsham, and standaloof from all but those who strive and pray for clearer and the ruffians enraged at the disappoint.

The Jew went out and declared to them that he had no wine; swallowed a Bible and I wondered how it but those who strive and pray for clearer the land of Palestine, and be buried.

ren can receive in the full assurance of faith, to their great and endless comfort. ger for the Messiah, under their present oppressions and persecutions, I thought O, that the blessed book of truth were by wisdom knew not God, who, 'out of

is progressive; it cannot be stationary. can hate both Jews and Nestorians. They Man rises constantly (or sinks) in knowledge of good and evil. If religion is his highest conception of all that is good is esting. It is adapted to arouse ministers
Upon being admitted on board, and learnand all Christians, to regular and ing who I was, thinking that it would afpoints in theology. The following para-persevering exertion. But how can the sovereign power of their exploits in turning people religious, God be made the basis of calculation of success in efforts to do good? I answer, (1) none of the causes which defeat

I inquired the number of their converts, or the mode of administering an ordinance, compared with the doctrine of said, "Why, Sir, I goes about and of the human heart, or perverse- talks to the people, and tells 'em that our

> A CANADIAN PUZZLING A PRIEST. Priests came to see this man, who, hearing of their coming, took a house fly, and his appearance; and after the usual salput it on a plate on the table, with a utation, inquired if I was the missionary thread tied to ii. When the Priests enrefered to his want of faith in the power of the Priest, but pointing to the fly, he ber of women to come; I was rather said, "I have been told that you can puzzled to know what he intended by

vain. That purpose lies deep in the cupboard with a number of suce, and if at Eternal mind. It has lain there undisen, then he would believe that it was

WHOLE NO. 1424.

what or how far distant the country where ough. What more desirable basis of the Jew resides, he still lives upon the changing purpose of an infinitely benev-olent God? ward. No clime can change, no season quench, that patriotic ardor with which the Jew beholds Jerusalem, even through VIEWS OF THE LATE DR. CHANNING. the vista of a long futurity. On his approach to the city, while yet within a The late Dr. Channing, it is well known, day's journey, he puts on his best apparwas regarded both as the ornament and el; and when the first view of it bursts upon his sight, he rends his garments, baron ever beheld his ancestral towers poor Jew when he first beholds Jerusa-lem. This, at least, is patriotism. 'It is

another's, with greater sorrow than the curious,' says the learned author from whom I have already quoted, 'after surveying this almost total desertion of Palattachment to its very air and soil, scattered about in the Jewish writings; there; or even shall have his ashes sprinkled by a handful of its sacred dust. 'The air of the land of Israel,' says one, 'makes a man wise;' another writes, 'he who walks four cubits in the land of Israel is sure of being a son of life to The great wise men are wont to come." kiss the borders of the Holy Land, to embrace its ruins, and roll themselves in its dust.' 'The sins of all those are forgiven who inhabit the land of Israel.' He who is buried there is reconciled with God, as though he were buried under the altar. The dead buried in the land of Canaan first come to life in the days of the Messiah.' It is worthy of remark, as stated by Sandys, that so strong is the manifested for being buried within these sacred limits, that in the seventeenth century large quantities of their bones were yearly sent thither from all parts of the world, for the purpose of being interred in the valley of Jehoshaphat: for

ordinance, compared with the doctrine justification by faith, or redemption by the blood of Christ? I venerate a man who is all diligence to convert sinners from the errors of their way, to save souls from death; but I cannot feel the same towards the zealot of bigotry, whose peculiarities, and who regards his community not as a part, but as a party.

# A MISSIONARY DWELLING.

Mr. Moffatt, in his "Southern Africa," gives the following description of the house construced for him in Africaner's village. In such a ple, with no friend and brother in whom he could participate in the communion of saints, in A week or two ago, a man who lives and no means of sending to the colony-this

## "GOOD ENOUGH FOR HIM."

This was the language of a disciple, as one who was not a Christian, related to him the retaliating blow he had given a man who had insulted him. It was a comfort to this revengeful man to know himself thus approved by a disciple! But it was no comfort to me. I felt kindly toward the brother in question, and there-fore I tried to make this crooked matter ook straight. I turned it over every way and looked at it on all sides. But I lost ground instead of gaining it, for it looked worse and worse the more I examined it. Instead of having one or two odious aspects, it had many. I thought I would ask help about the matter, and see if mebody else could not make this rough place plain, and so I asked,

1. Conscience, an old acquaintance of mine. I gave him a fair account of the matter, thinking I might be mistaken, and stern. He was a person of few words, but very decided. And not one approving sentence could I get out of him, touching this matter. His whole soul went forth in the most unqualified condemnation. Repeated attempts with him resulted in the same way. "Perhaps he is bigoted or unreasonably severe," said "and I know he is very set in his way ;" and not willing to give the mat-

2. I asked another friend, the Gospel, for an opinion concerning this matter. And I should think Conscience and the Gospel had had some communication together about this thing, and had agreed apon a verdict, for they came to exactly the same conclusion. I had heard that these friends of mine were generally on same side, but thought if I could find a split between them on this point, I could turn it to the account of the ac cused disciple. But there was no difference in judgment between them. They ved the same bold, stern, frowning face of condemnation. The decision of Conscience was oral; but I obtained of the Gospel a written opinion. It ran thus: " Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you. Avenge not yourselves, but rather give place unto feed him; if he thirst give him drink, for in so doing thou shalt heap coals of fire on his head."

So I failed in all my attempts to straighten this crooked affair. The above mentioned, were the most wise and judicious advisers I could apply to. I be they were impartial and unprejudiced, and, at the same time, most kind friends of the accused. I did not think it was best to go any farther. Hence there was no conclusion but this, that the disciple in approving revenge in another was decided

and palpably wrong.

I trust that by this time the brother has because, in the course of this inquiry, I found I had a duty to do, viz. "Thou shalt in any wise rebuke thy brother, and not suffer sin upon him." PASCAL.

N. Y. Evangelist.

# ORDINATION FOR AFRICA.

A most interesting scene took place in the resbyterian Church of Easton, Pennsylvania, in the evening of Tuesday, the 7th instant.—

A. Thomas Wilson, a man of color, whom he Presbytery of Newton had educated, unser the superintendence of President Yeonana, in Lafayette College, and licensed at heir last stated meeting as a probationer, awing been accepted by the Board of Foreign Missions of the Presbyterian Church, was orlained on the 7th inst, with a view to his imned on the 7th inst, with a view to his imdeparture for the land of his fathers.

Mr. Wilson is a man of a strong and original nind and of more than common energy of char-cter. His progress in obtaining knowledge as unsually rapid during nis residence at his institution, and it is questionable whether any candidate on any occasion, ever gave the Presbytery much greater satisfaction than he did in the examination on Theology. In addition to this, he has acquired considerable knowledge of Latin and Greek, as well as of English Grammar, composition. &c.

edge of Latin and Greek, as well as of English Grsmmar, composition, &c.

Mr. Wilson's whole heart is with Africa. He has for years yearned to labor in that benighted land. To obtain this desire, no sacrifice appeared too great, and no work too arduous. When he was apprized of the opportunity of sailing this month, he literally rejoiced and thanked God. The congregation of Easton, that principally sustained Mr. Wilson, and gave him an outil of cousiderable value, was greatly interested in him, and gratified with his character, both moral and literary. The crowded audience on the evening of his ordination listened ooth moral and literary. The crowded au-ce on the evening of his ordination listened intense interest to the sermon by the Rev. livered on the occasion by President Yoomans and Mr. Gray. On the evening of the succeeding Sabbath, Mr. Wilson preached in the Presbyterian Church to an audience that literally crowded the house to overflowing. On Tuesday morning he took his departure for New York on his way to the coast of Africa, followed by the good wishes and gayers of this community. on the occasion by President You good wishes and prayers of this come Presbylerian.

The Brattleboro' Asylum Journal, (published by the inmates of the Insane Asylum) says: "If some of our members of Congressa would spend a few weeks previous to a session in a well regulated man-house, we imagine the halls of Wiscolom would less often resound to the cry of onesa?"

BOSTON RECORDER. THURSDAY, MARCH 30, 1843.

GOD AND MAN AT VARIANCE. A solemn fact this, which not a few have the hardihood to deny. To deny it however is one thing, and to disprove it another. It is a funda different tribes of that nation.) are at best vation rests upon it. The denial of it renders not very comfortable. I lived nearly six the entire Revelation of God an insolvable enigma. If not at variance, where is room "reconciliation?" What is the occasion for the humiliation of the Son of God to the death, and the mission of the Holy Spirit? When the necessity of the long line of prophets and apostles to instruct, and warn, and entreat men on the subject of their relations to God and eternity? It is no more certain that man wall, and not unfrequently deprive me of and if sinfol, he must be at variance with a God my anticipated meal for the coming day; of holiness. It is no more certain that light is and I have more than once found a serpent coiled up in a corner. Nor were all these the contingencies of such a dwelare antagonistical principles; and God being holy, and men sinful, they cannot be otherwise than at variance.

God claims infinite Perfection-guarding hi against the possibility of error or injustice in the administration of his affairs. To this claim man demurs, and practically, if not avowedly, offirms that his ways are not equal, and that his inflictions on erring humanity are often unduly severe. And when God claims to be jealous for the honor of his name-to be an gry with the wicked every day, and to cherish purposes and pursue a line of conduct, as nuch above the purposes and conduct of men, as the heavens are above the earth,-his claims are commonly met with the vain assumption, that as the conduct of his creatures cannot diminish his happiness, so he is indifferent to their conduct, and looks on the sinner rather with pity than abhorrence, if indeed he looks upon him at all.

And, as to the moral character of man-God affirms that his heart is deceitful above all things and desperately wicked—that he is a child of disobedience and a child of wrath-" dead in trespasses and sins." Declarations like these cannot be misunderstood. Misinterpreted they may be, and perverted to the ruin of the soul. Often they are so. And man claims and he would set me right. But he no sooner heard it than he looked solemn er than his heart, or, that they should be put to the account of his weakness rather than his depravity. Instead of confessing himself "the chief of sinners," he thanks God that he is better than others-and instead of pleading guilty to the charge of enmity against God, he contends for his loyalty as a subject, and his affection as a child. Is there no variance here between God and man?

In regard to the standard of RIGHT, there is a disagreement equally palpable. God claims that his own will, always holy, just and good, be acknowledged the Supreme law of the Universe-the infallible standard by which every thought, word and action of intelligent beings shall be tried and determined. But man admits no other standard of right, in his own case, than his personal interest or convenience. His tongue is his own. His thoughts are his own. His body and spirit are his own. He admits no higher responsibility than a regard to his own happiness imposes on him. As to the law of God, it requires too much. Supreme love is out of the question. "The claim for it is unreason ble-it is contrary to nature. To be sure, God is to be loved-but mammon is not to be des pised." Is there no variance here between God and man?

Why was man made? A question surely of some moment. God says he made him that he might show forth His glory-both in this world, and in that which is to come-that he might promote the happiness of his fellow create and increase in holiness forever. But man says, practically, that he is sent into the world cap up riches, not knowing who shall gather them-to est, drink and he merry, till called for to a higher state of being, or, till he be annihilated-to seek his own things and not the things of others-to walk after the sight of his eyes, and the desires of his heart. Is there no riance here between God and man? Where rests the fault of man's sinfulness;

Sin produces disorder and wretchedness even in this world, limited only by the authority that says, " hitherto shalt thou come but no further.' the oral opinion above referred to; but It stands opposed to every principle of the di-I must send him the written opinion too, vine government, and to the welfare of all livnth of two or three witness- ing under that government. "It is an evil and es every word may be established, and a bitter thing." It does not exist without upon its too credulous readers, that the appearman. "Hast thou not procured this unto thy-self?" "He that sinneth against me, wrongeth his own soul; they that hate me, love death." "O Israel! thou hast destroyed thyself." " By man sin entered into the world, and death by sin." Where God lays the blame is not a question, then. But what says man: "We are delivered to do all these abominations "-that is, "God has made us such as we are-he has brought us into the world with sinful propensities-he has thickly beset us with temptationswe can as easily avoid breathing as sinningand how are we blameworthy?" Agreeably to this, if there be blome attached to the actual source of all the evils existing in the world (to say nothing of other worlds) it belongs not to man, but to God. Is there no variance here between God and man?

And then, as to the grand features of God's moral government. One of the most prominent of these is, that no man shall escape eternal death, except through that faith in Christ as the great A oning Sacrifice, which works by love, nd purifies the heart, and overcomes the world. Man sees no necessity for such a condition of salvation, and assumes, that pardon must flow of course from the mercy of Deity, especially, if man regret his transgressions, and abound in good works, at any period of his life. Another feature of this government is, the assertion of God's sovereign right to do what he will with his own. He hath mercy at hand, when such signs appear, we may be the most important towns on the Penobscot; on whom he will have mercy, and whom he lieve; hence are they called prodigis a preos- and that in that region the prospects of Zion are will be hardeneth. He provides a Savjour for len-dendo, because they show beforehand, that fallen man, but leaves apostate angels to perish without hope. When men "with one consent begin to make excuse," he "compels" some to come into the supper of the Lamb, and laid down his proposition, "that prodigious aw-binds others in chains and casts them into ful sights and signs in heaven, are the presages outer darkness. God glories in this. Man abhors it-contests his right so to act, and avers further clearing of this doctrine, by inquiring that such a course is tyranny. We stop not to into three things; 1, What sights and signs are

We might go much further in the recapitulation of points of disagreement between God and man. But it is enough to have suggested the subject, with a few hints that may aid the rea-

God and man are here at variance.

illustration. It is enough to have shown, that

der to pursue it, in his retired moments of relection. It is not new. It is not peculiar the times." God and man have ever been variance, since the apostacy in Eden. So the ever will be till Almighty grace shall complet the conquests begun, and give the gospel to al nations, accompanied by "the demonstration of the Spirit." The fact cannot be too often nor too forcibly presented to our meditation Eternal consequences, as well as present duties and hopes, depend on the cordial admission of it; and while the Holy Spirit is clearly abroa among the churches, and we are constrained and as doves to their windows," may we no hope that there are some among our readers, ence, and bring forth fruit unto holiness.

### THE BURNT CONVENT, AGAIN.

nost, by the refusal of the Legislature to acknowledge their extraordinary claim to indemnification for the destruction of the Convent by a lawless mob. We have already given a specimen of the manner in which our legislators are ty. That paper now calls upon the Catholics to

ssailed by the Catholic newspaper of this ciappeal to the ballot-box'-' to organize'-to 'know heir strength'-to 'act'-and 'set a mark upon every man who is not willing to vote in favor indemnification.'

In this inflamed state of mind, the Catholic make charges that they have not ventured before. The Pilot says, the mob at Charlestown was ' set on by the preaching of the ministers.' Such a charge would naturally enough come from that quarter; but it is somewhat surprising that it should be re-iterated by those from whom a more correct and candld view of the matter might be expected. Mr. Greele, of this city Mr. Russell, of Cambridge, and Mr. Sawver, of Charlestown, are said by the Pilot to have "supported the order in a manner honorable to the as men and legislators." The latter gentleman is reported to have used the following language, circumstances which must call forth sympathy which the Pilot repeats with great emphasis :-

" The puipits of their churches (Charlestown) before the destruction of the Convent, told their hearers that they ought to blush to have a Convent in their midst, and that one stone should not be left standing upon another. It was the preaching of such ministers of the Gospel, n the city and other towns, that contributed

If Mr. Sawyer made this remarkable declara tion, he would do the cause of truth a service by ed. It is a charge of very serious import : but it cannot stand a moment unsupported by proof. Protestantism dreads no exposures. It lives by the light.

So, too, Mr. Greele-whose speech in favor of less sentiment, that the burning of the convent his cost. This was eight years ago. now stand, "as monuments of Catholic forgive- quite the amount, principal and interest, of ness, and Protestant intolerance and hate."-These are probably unguarded statements .deal of political capital out of them.

## INCREASE MATHER ON COMETS.

delivered a lecture in this city and Salem last no money shall purchase their freedom. Comets, and a scientific description of the present one. Prof. Olmstend, of Yale College, has "chivalry." The "peculiar institution," howalso lectured in New Haven on the subject. ever, is peculiarly blinding, and "chivalry" nevcied demoniacal character of these erratic bodies, a being as a slave. Such cases as this are not the earth. There are those, however, who close He is an intelligent, honest, and industrion darkness, because it ministers to their love of master 12 or 15 hundred dollars, out of the hard lerite newspaper in this city, without saying so however, refused to abide by his agreement with in so many words, yet leaves the impression him, and sold him at auction. He was purnected from the theory of the speedy conflagration of the world.

regular orbits, and returned at regular times, querable love of liberty. it is not surprising that they should have excited proneness of the human mind to superstition, that nothwithstanding the clearest demonstrations of science, these bodies should always Mather accounted them " ominous presages of world." We have now before us a sermon of entitled " Heaven's Alarm to the World." He

says in his introduction : " As for that Blazing Star, which hath occasioned this present discourse, it was a terrible held the like. We have cause to fear that this something remarkable is a coming."

Mr. Mather's text is, Luke 21: 11-" fearful sights and great signs in heaven." Having of great calamities at hand," he proceeds " to the settle the question—nor to introduce other fea-tures of the Divine government to complete the that they are so; and 3, What calamities such signs do commonly presage." It is curious to see how the learned divines come to his conclusion, that comets and meteors are "fearful

he answers by asserting—not by proving—that the impenitent to turn unto the Lord now; the such signs are pressure of persecutions coming officers of the churches and lay members have such signs are presages of persecutions coming upon the church—of miserable dearths and carcity-of lamentable deaths and destructions among men, from earthquakes, inundations, fires, &c .- and of war among nations. What the judgments and calamities presaged by the then Comet were to be be declines to conjecture: only in general," he says, " we have cause to fear that sweeping judgments are thereby signified; that the Lord is coming down from heaven with a long besom of destruction which shall sweep away a world of sinners before it." It would now be as difficult to point out the fulfilnent of these dreadfu! predictions as it was then to conjecture what the Comet presaged, or as it s now to divine what the present Comet porends. One thing is certain, that we need not the presence of Comets to remind us that God is just, and that his judgments are fearful and

errific when he comes forth to punish men. Mr. Mather concludes his discourse with an arnest exhortation to the people of New England and of Boston, to what he says, " hath beer much talked of, but little hath been done in it, that is, reformation! reformation!" He speaks of the sins of pride, profaneness, worldliness, and general security and iniquity, which prevailed, but the only sins which he particularize are the following :-

"Will not the haughty daughters of Zion reform their pride in apparel? Will they lay out their hair, and wear their false locks, their borders, and towers like Comets about their heads? Will they do so until God send his arrows from heaven to smite them down? And shall there be still such a multitude of licensed drinkinghouses (and town-dwellers frequenting them) to the shame of Boston, and to the infancy of New England, notwithstanding the testimony which God and his servants have given against it?"

### AN INTERESTING SLAVE CASE.

A slave is now in the city of New York, seeking aid towards his emancipation, under and assistance from every one who is really desirous of giving liberty to the captive. It is a d by the ministers of other towns, who, practical case; and it is to be hoped the opportunity of doing good which it affords will not be sacrificed to any special pleadings or speculaor that system of benevolence.

The facts of the case, as we gather them from the N. Y. Commercial Advertiser, are, that a estimated at 6,000 dollars, was given by Rev young married man, intelligent and well read James Kemper and two sons, of Lane Seminary in the Scriptures, and who has been a preacher giving the public the facts upon which it is found- among his brethren in bondage, was sometime ago liberated by the will of his mistress in Virginia. Some how or other the devise was annulled, and the man was sold by the executors. He was purchased by a man who professed to be interested in his behalf, and who promised the Convent is merely declamatory and without him his freedom when he should have earned the Seminary. argument-gives currency to the same ground- enough at his trade (the bricklayer's) to pay for was a direct measure of Protestant intolerance. course of five or six years he carned and paid to He says, the blackened walls of the convent his master the sum of \$1600, being nearly or purchase money advanced by the latter. But the master refused to fulfil his promise, and ac- made in a communication from the Secretary to They have no foundation in fact. Yet the tually sold the young man for \$2000 to a trader manists industriously employ them to ef- from New Orleans, retaining also the \$1600 he fect their purposes; and are now making a great had already received! Some gentlemen, indig- of the bonds issued by the State, she is under nant at such a proceeding, interfered, but with out avail; and finally advanced \$2000 for his re-purchase and 100 more for the negro trader, to induce him to relinquish his trade. The gentle Comets have in all ages been regarded with men then secured to the poor slave the privilege superstitious dread. They are to a limited ex- of buying his freedom, by earning money at his ent even in this age, when the light of knowl- trade, or otherwise; and have permitted him, edge and astronomical science ought to be effectual to dissipate entirely such a delusion. ty, to come to New York to obtain assistance Our scientific men are improving the occasion His wife and child are held in bondage by the of the present Comet's visit to enlighten the same person who despoiled him of his hardpublic mind as to the true nature of these harm- earned money, and who will not let the husband less wanderers. Prof. Peirce, of Cambridge, and father see them, and who has declared that

week, in which he gave a general history of One would think that such an outrage as this would excite the direst vengeance of Southern Both of these gentlemen touched upon the fan- er expends its energies in behalf of so degraded and clearly demonstrated, by the light of as- of very uncommon occurrence. We know of a nomical science and observation, that Comets man who is at this moment laboring, with incannot exert the influence of a feather upon cessant application, to buy himself a second time. their eyes upon such light. They choose the drayman in a southern city, who once paid his the marvellous. The last number of the Mil- earnings of years, for his freedom. The master, ance of the present comet is not to be discon- have secured to him his freedom, when he shall have earned the sum which they advanced for tion of the world.

He is now hard at work again for himself, sustained in his toils by an uncon-

# REVIVALS.

WESTERN RESERVE COLLEGE .- A gentleman in Hudson, O. writing to a friend in Boston, have been regarded by some as the forerunner of dreadful calamities. Tertullian called them an interesting work of the Spirit of God now in "God's scythes whereby he doth shear down multitudes of sinful creatures;" and Increase few weeks ago," he says, there were twentyfive impenitent persons in the College. Las great mutations and miseries to come upon the night I was informed that more than one third the latter divine, preached and printed in 1680, five first expressed hope yesterday. The work of them had expressed hope in Christ. Four or upon the Comet which then appeared, which is is powerful, yet still and silent. It is God that works in the midst of us."

MAINE - A powerful revival is prevailing in a section of Oxford County, comprising Rumsight indeed, especially about the middle of ford, Greenwood, Hamlin's Gore, Woodstock, December, the stream of such a stupendous North Paris and vicinity. It is stated that not magnitude, as that no man now living ever be- less than 500 persons have become true Christians in these places within the last four months. Comet so appearing (first in the cast in the The Christian Mirror considers this a remarkamorning, and after in the west in the evening) ble work, when the thinness of the population is doth presage and portend great calamities both taken into the account-more so, perhaps, than to the east and the west, i. e. to the world in any yet reported. The Mirror says that there is, general. That some notable day of the Lord is also, considerable religious interest in one of encouraging, the churches never having wholly lost the influence of the revivals of last year.

> Sr. Louis, Mo .- The revival in this place, during the past winter, has already been alluded to. A correspondent of the N. Y. Observer speaks of it as follows :-

"The Lord has been doing a great work here, and many have been led to turn from their sins unto holiness.
"There has been very little foreign help in the

"There has been very little foreign help in the ministry, and no very great excitement; meet-ings have been held in many of the churches every night for some time, and an inquiry meet-ing held immediately after the services, but there has been manifested a very deep and in-tense feeling on the subject of religion by all. "The sermons have been strong appeals to the understanding with an earnest invitation to

also been active in the distribution of Tracts an in visiting from house to house; many youn in visiting from house to house; many young men are among the converts, who are the hope and strength of the western churches and country, several courses of sermons have been preached for their particular benefit, and they have been frequently invited to meet their pastors in a familiar and pleasant manner at their pastor's houses, all of which have been attended with beneficial results. There has been an unusual degree of good feeling existing among the ministers and Christians of the different denominations. The expansition ministers (with a ng for conference and consultation on the rel rious state of their congregations and to devis he best means of doing the most good; thes During the past six months there have been added to the Methodist churches about 200, Baptist

75, 1st Presbyterian, 35, 2d do. 80, 3d do. 20.

"The 3d Presbyterian Church has but recently been organized, and is yet without a house of worship. There is still considerable feeling worship. There is still considerable feeling manifested among the impeniient and many an inquiry what they must do to be saved, and it seems to be the desire and prayer of Christians that this great work shall not cease until He whose right it is to rule shall reign triumphant. There has also been considerable attention to religion in various parts of Missouri. In St. Charles, Calloway, Boone and some other counties there has been a large number of course. ties, there has been a large number of conve

#### LANE SEMINARY.

The last catalogue of this institution show the number of students to be 66, viz : senior class 27; middle class 16; junior class 20; ship of Theology, of 20,000 dollars, was subscribed by Arthur Tappan, of New York; the that the Lord is their God. professorship of Church History, of 15,000 by itizens of Philadelphia, Ambrose White giving 6.000; the professorship of Biblical Literature, of 15,000 dollars, by citizens of New York, Gen. Stephen Van Rennsalaer giving 1,000; the professorship of Sacred Rhetoric, by citizens of loston chiefly, John Tappan giving 7,000. Two of the professorships are now entirely lost, through failures in business. The Library contains 10,000 volumes, the means of procuring which were raised in New England and Ne tive theorizing as to its ultimate effect upon this York. The buildings cost 35,000 dollars, the greater part of which was collected in New England and New York. The land (60 acres

We gather the above facts from a statem of Dr. Stowe, which appears in the Watchman of the Valley-the statement being made with a view to correct an impression which has been conveyed by a recent attempt on the part of the Old School Presbyterians to claim the funds of

REPUDIATION IN NEW YORK. Some sensation has been produced in Nev

York by the sudden and bold avowal of the infamous doctrine of repudiation, by the Secretary of State, Mr. Samuel Young. The avowal was the Chairman of the Judiciary Committee in the Senate, in which he declares that a large amount neither moral nor legal obligation to pay!! The ground of this extraordinary opinion is that the acts of the Legislature, authorizing the bonds in question were passed by a simple majority of votes, instead of two-thirds, as the Secretary ontends the Constitution requires. Havingentire satisfaction of every one-proved that

ound very strangely :-"Millions of outstanding stocks are no sending over the State, which were created by aws in clear and direct hostility with the plain ions of the constitution. These laws were ull and void from their inception, and car pose even the shadow of a moral obligation for fulfilment of their ostensible demands."

We are astonished at the avowal, in such a never been taught the first principles of morality. The Journal of Commerce says :-

we do not see how this admission would affect the morality of the case. Have not the people of 16,000 volumes. ceived the money, and expended it for such purposes as they thought proper? This is enough, as to the morality of the question. The man who borrows money, and then, on some technical ground, refuses to repay it, when he has the ability to do so, is no better than a thief or a robber. In some respects he is worse, for he adds hypocrisy to plunder, which the robber does not. He abuses confidence, which the robber does not. He violates faith, which the robber does not. We are ashamed of Mr. Young, that he should have written such a document. We hoped a repudialor would never when the content of the christian publications, to the privileges and the robber does not. We are ashamed of Mr. Young, that he should have written such a document. We hoped a repudialor would never when the content with scriptural such other measure, consistent with scriptural years, or till the thirteenth century, pure Christian Sababath; and to adopt years, or till the thirteenth century, pure Christian Sababath; and to adopt years, or till the thirteenth century, pure Christian Sababath; and to adopt years, or till the thirteenth century, pure Christian Sababath; and to adopt years, or till the thirteenth century, pure Christian Sababath; and to adopt years, or till the thirteenth century was not changed. Least of all did we expect that such a moral monster [as a repudiator] would be found in any responsible public station within this com-

## GEN. SCOTT ON SLAVERY. In the prospect of his nomination to the Pres-

idency, Gen. Winfield Scott has, on two or three occasions, very freely communicated his sentiments on matters affecting the public interests. He has now, in reply to inquiries, written a letconsider petitions relating to slavery, but that &c. such petitions have been productive of irritation in the Southern States, and that they have retarded emancipation. He owns no slave, but blames no master for not liberating his slaves, because he thinks the handless of the loss of th because he thinks the happiness of the slave would not be promoted by it, unless the opera- General Association of Connecticut, in which edict published at Nantes in 1598, gave them tion were general, and under the auspices of body a committee was appointed for the purpose. liberty of conscience and complete security in prudent legislation. But he is persuaded that The Committee consisted of Leonard Bacon, the enjoyment of civil and religious privileges it is a high moral obligation of masters, and D. D. David D. Pield, D. D. and Rev. Timo-But the storm of persecution again rose at slave-holding states to employ all means, not in-

am eliorate slavery to extermination. He con- the actual polity and usuages of the Congre siders interference from without the Slave States, gational Churches of New England-but hurtful to the progress of amelioration, as it may ticularly of Connecticut. It has evidently be fatal to the lives of multitudes. The work, prepared with great care, and by competer he says, cannot be forced without such horrid and will be found a useful compendium of know results. He regards the advantages which have edge on the subject of Congregationalism resulted to the African race, in making them There is, no doubt, need of such a work, acquainted with the arts of civilization, and in an extensive circulation of this may tend bringing them under the light of the gospel-as give greater stability to the principles of Co a compensating benefit for the evil of slavery; and suggests that it may yet be within the scheme of Providence, that the great work of order spreading the gospel in Africa, is to be finally A Discourse against Modern Oxford Theo accomplished by the black man restored from American bondage.

#### THE SABBATH.

We are happy to see by notices in the Bos-ton papers, that the Rev. Dr. Edwards continues his labors on the subject of the Sabbath. The increasing interest which is awakened in numerous places on this subject, and the cessation of various kinds of Sabbath-breaking, which have heretofore been practised, by ise much good to our country. work to which Dr. Edwards has been he should have the prayers of tinually .- N. Y. Observer.

The suggestion above, in respect to the prayers of the church, is well-timed. The work which Dr. Edwards is engaged, is peculiarly the work of the church, and his hands will continually need to be upheld by the prayers of those who will be heard by the Lord of the Sabbath. By such labors and such prayers, will the time be hastened, when on this blessed day out of the regular course, 3. The first consid- of grace and mercy there shall be joy and gladerable donation in money to this Seminary, was ness, prayer and praise, and growth in divine 4000 dollars, given by Ebenezer Lane, a Baptist, a citizen of Portland, Me. The professorand it shall be a sign by which all may know

### THE LEGISLATURE.

After a session of about eighty days, our State Legislature was adjourned, sine die, on Saturday morning last, at 5 o'clock, having been n session all the previous night. What has been accomplished in these eighty days, it would be difficult at once to tell. No small part of the time has been occupied in changes of polity which have been incident to the change of the Executive-" new lords, new laws," being a maxim which, in the practice of our political parties, has acquired almost the authority of a statute. Much time has also been spent in ruitless attempts to carry this war of change into the Constitution itself. That noble instrument has not vielded, however, in a single instance, to the restless spirit of the times. It still stands, a boundary which the destructiveness of party cannot pass. Some material changes in State polity have been effected, but they have had too much reference to mere party ends, to promise a great deal for the public good. It is to be hoped, nevertheless, that the ession has not been entirely in vain, and that some of its acts will conduce to the general benefit; although it is probably true that if they had

MARINER'S CHURCH.-We are happy to be able to state, that through the mediation and advice of the Council recently called by the Mariner's Church in this city, the difficulties which have existed in it have been smicably adjusted, and that the prospects of that church for usefulness have never been more encouraging.

POPERY AT THE WEST .- A new paper has een started at Cincinnati, called the "Beacon," his own satisfaction, though not probably to the designed to resist the aggressions and strides to corruption and power on the part of the the bonds were unconstitutionally created, Roman Catholics in this country, and particu-Mr. Young makes the following declaration, larly at the West. The first number contains which in any other than these days would an able address of Dr. Stowe, of Lane Seminary, delivered at a recent meeting in Cincinnati for the formation of a Protestant Association.

UNION THEOLOGICAL SEMINARY.—We have therefore perfectly distinct from the Domestic received the Catalogue of this Institution, loca- and Foreign Missionary operations previously ted in the city of New York. There are, as it established for the benefit of our own co appears, 104 students, viz: 6 resident licentiaates; 25 in the senior class; 29 in the middle on this consideration I need not dwell. quarter, of a doctrine which would better have class; and 44 in the junior class. The numbecome a heathen nation or a people who had ber of alumni is 82. The faculty of this seminary now consists of Henry White, D. D. Pro- of this continent, is a very important field. fessor of Theology; Edward Robinson, D. D. "Even if Secretary Young were right on the Professor of Biblical Literature; and Absalom to take a cursory view of the principal portion which point Peters, D. D. Professor of Pastoral Theology of that field which, as yet, it has and Church Government. The Seminary has to enter upon and cultivate, I mean France. ssion would affect been in operation five years, and has a library Christianity was early introduced into France,

THE LORD'S DAY .- An association has been country. During the ten Roman persecution unent. We hoped a repudiator would never a declared to show his face in the State of New York.

I control of the state of New York.

I control of the state of New York.

I control of the state of New York.

# NEW PUBLICATIONS.

ter to the editor of the Danville, (Virginia) Re- remarkable convert from heathenism to Chris- liffe; and after a series of favorable discoveries porter, in which he gives his opinions pretty tianity, who afterwards became an apostle to his and events which prepared the way, the six fully on the subject of domestic slavery. As a brethren. It was through Ko Thah-Bym that teenth century opened upon those benighted southern man, and a distinguished public man, the Baptist mission in Burmah became accountries the dawn of day. Germany, Switzand withal as a very probable presidential can-quainted with the Karens of the mountains and erland, Geneva, France, England, Scotland, didate, the community are interested to know his sentiments, which, in brief, are as follows:—

been a robber and a murderer, having commit
er, In fifty years the yoke of Papal bondage He thinks Congress has no authority to touch ted more than thirty murders by his own conthe relation of master and slave in a State; but that in the District of Columbia, Congress has then 50 years old, and immediately after his and spiritual emancipation; though from its power to legislate at discretion, with the consent baptism became a teacher and preacher to his commencement there under Francis I, A. D. 1515, of the owners, and on payment of 'just compen- countrymen. He continued his missionary la- down through the reigns of all his succ sation.' He conceives, however, that it would bors faithfully and successfully till his death, to Louis XVI, (with the exception of Henry IV) be dangerous to both races to touch the subject even in the District, unless in co-operation much valuable information respecting the Kawith the legislatures of Virginia and Maryland. rers, their origin, their persecution by the Bur-He thinks Congress is bound to receive and mese, the success of the mission among them, Protestant influence, the Hugenots, as the

gregationalism, and prevent usage from running away with Con-

Discourse against Modern Oxford Theology,
Delivered at the opening meeting of the Theological School of Geneva, Oct. 3, 1842. By
the Rev. J. H. Merle D'Aubigne, President
With an Introduction by Rev. E. Bickerstelk
With an Merle Merle Merle Belger Rector of Walton, Herts. Bultimore: Mickman. Sold in this city by T. H. Carl. & Co.

.The same discourse which we have alreade noticed, as it appeared in another edition, un der the title of "Puseyism Examined," with an ntroduction by Dr. Baird. To this edition is prefixed an introduction by the celebrated Ed ward Bickersteth.

Life and Opinions of the Rev. William Milne, D D. Missionary to China, illustrated by Bio graphical Annals of Asiatic Missions, from Primitive to Protestant times. By Rober Philip. New York: D. Appleton & Co Sold in this city by Saxton, Pierce & Co. This-which is a work of great interest and

permanent value-has been several years before the public, and has, we doubt not, been pro ductive of much good, both in imparting information concerning China, and in exhibiting, is the life and character of Milne, who was the second Protestant " messenger of the churches' o that empire, the portraiture of a model Mis sionary. The present aspect of China will be doubt create a new demand for this volume which we are glad to see is published at th low price of 25 cents.

Capital Punishment.—The Argument of Rec. George B. Cheever, in reply to J. L. O'Sulli-van, Esq. New-York; Saxton & Milas Boston; Saxton, Peirce, & Co.

This pamphlet of one hundred pages em braces the debate in the Tabernacle at New York, of three evenings, on the side against the abolition of Capital Punishment. We have not read the arguments; but our readers are aware that it has been pronounced to be remarkable forcible and satisfactory, and to have been to umphantly successful in its effect upon the numerous audience who listened to the debate

The Marriage Ring; or How to make Hom Happy. Buston; Gould Kendall & Lincoln A beautiful little volume in its exterior, an emposed of lessons of sound wisdom an useful instruction, selected principally from that well known and much admired writer. J. A.

## [For the Boston Recorder.] FOREIGN EVANGELICAL SOCIETY.

Mr. EDITOR :- On listening recently to a most interesting appeal from my esteeme friend and classmate, the Rev. Dr. Baird, to the churches in this city, on behalf of the Societ whose title I have placed at the head of the remarks, and to whose cause he has so faith fully and successfully been devoted, I connot but feel that our Christian community need only to look at its claims in order to admit it a once to a high rank in their estimation and part ronage. It is my object in writing to present few considerations which, from its first preser tation to the American churches four or five years ago, deeply interested my own mind is this cause, and which with the divine blessing I think, cannot fail to commend its interests and prosperity to the hearts of all who love the Redeemer's kingdom, and pray and labor for its

universal spread. 1. The field of effort occupied by the Foreign Evangelical Society is "nominal christer in foreign lands," a department of religious be nevolence hitherto overlooked. Its and the Pagan and Mahommedan world. But

2. The field which it occupies viz. the Roman

To illustrate this remark it may be prop and at the close of the second century of the Christian era it extensively prevailed in that the Papacy, throughout the extent of its domin ions; the advocates and professors of its glorious truths were driven into the dens and caves of the earth; and thousands of them sent, amid The Karen Apostle; or, Memoir of Ko Thah-Byu, the first Karen convert, with notices con-cerning his nation. By Rev. Francis Muson, Missionary to the Kurens. First American edition, revised by Prof. Ripley, of Neuton Theol. Seminary. Boston; Gould, Kendall, & Lincoln. 153 pp. 18mo. tled on that land. At length some glimn We have in this little volume the life of a of light were seen about the birthplace of Wick-

French Protestants were called in decision by in mercy to the cause of truth. Henry not only This work seems to have had its origin in the tolerated but protected its friends; and by an

compatible with the safety of both colors, to present an outline, as complete as possible, of successive reigns of Louis XIV, XV, and XVI,

it raged with unabated violence. On the ren of the edict of Nantes by Louis XIV, in 16 t the instigation of his Court and the bis chiefly, it is said, by the influence of Pere Chaise, the King's confessor, (whose place residence has since been consecrated to dead, under his name,) its fury rose to its utm height, and spent itself in the most sanguin butchery. About half a million of Prote then fell like grass before the scythe; anot half million fled before the tempest to neigh boring countries, some to this land; while abo the same number, unable to escape, remai secreted in the villages of the country, among the fastnesses of the mountains, as seed of the church.

Thus did the work of death spread silen and desolation over the Reformed Church France, and the "Man of Sin" reigned und turbed over this once fair but now blighted p tion of the Redeemer's heritage, for more that century. Terror and dismay, darkness a corruption, unmitigated and unchecked, displayed the full spirit and influence of Apocalyptic "Beast." They that feared Lord did indeed speak often one to another, unitedly sent up to his mercy-seat their cries leliverance, but it was under the veil of m night, and in secret places where but few cq meet together. Religion, of course, to a great degree, perished under this long confin ment, and destitution of the means of her sus nance. The vital spark which remained w disheartening fears. But the time of God's vengeance drew ne

The blood of the martyrs called for it, and length it came. Voltaire, Diderot, D'Alemb Rousseau and others, were raised up to prepa the way for judgment. The poison of infidel was rapidly and universally diffused through the French nation; the soulless and co Christianity which was then dominant was we ten into contempt; and the Revolution of 17 followed in the train. A new Constitution adopted, bursting the bonds, first of all religi and moral, and ultimately all political restra The Sabbath was annihilated; decades, holy days, were substituted in its place; the i solf were voted out of existence by a legi tive convention. Reason was enthroned, could not control the chaotic mass of minds the could not control the chaotic mass of minds the rendered independent of God and of each other and the reign of anarchy, crime and slaugh ensued. At length Robespierre himself bette temble at the scene, and at his propositing a popular assembly, convoked for that purpowere induced to vote, by acclamation, the Dei back to his throne, and a period of six years marked by the reign of Deism, unblessed w the sound of the gospel, uncherished by the fluences of the Sanctuary. Thus was the la swept, as with the besom of destruction, of eve vestige of vital religion. About a million Protestants remained, but for one hundred seventeen years they had had no Sanctuary

In the year 1799 Napoleon took the helm government, and saw at once that religion is only sure basis of moral and political stabil and order. After about three years he re-esta lished Christianity as the religion of Francischer Placing on an equality, in all respects, the Protant and the Catholic. And as the former no edifices in which to assemble for worship, distributed among them in different parts of empire, a number of churches formerly occupie by the Roman Catholics; their ministers as w as those of the Catholics to be maintained to the public treasury. But alas! Napoleon cou not give them ministers, and much less vi piety, both which had been nearly, if not q obliterated from the Protestant portion of French nation. The storm had passed awa and a death-like calm had succeeded. heavenly influences ruffled the scene. The c lestial Dove had long since departed.

In 1815 the House of Bourbon rose

throne and Napoleon was driven into final exil In the succeeding reigns of Louis XVIII as Charles X, the Roman Catholic religion rec ed special favor, and the Protestants were ag oppressed. In 1817, it is said, there were three or four pious Protestant ministers France to speak for God and his truth. The year 1830 witnessed the overthrow of the Bou ons, and Louis Philippe, the present mo was placed on the throne; and as the resu that revolution, France now enjoys and affor religious liberty for all. False Christianity infidelity had spent their energies on this lon afflicted and tempest-tost portion of Zion, an the people were in a posture to welcome so new and better religion. Upwards of thir millions of souls had just emerged from a and tempestuous night of ages into the sunli of tranquility and religious freedom.

Such, briefly, is the history of this portion the field occupied by the Foreign Evangeli Society. Presenting, as it does, the aspect a country once blessed with the light of a pur Christianity, but doubtless for wise reasons g en up for ages to the political as well as spin al despotism of the "Mother of harlots abominations;" then convulsed to its centre the dreadful ravages of anarchy and bloods resulting from the reign of infidelity and athe ism; then set free from the political shackles Rome, but stripped of the gospel and its vi influences ;-these circumstances clothe it w the highest importance to the Christian phils thropist as a field where the remembrance of judgments of the Almighty, may give the go welcome unknown before.

I have confined this communication chiefly France, not because it is the only important section of the field. Other Catholic count in Europe and America, as was said, are als included in the circle of the Society's opera ions. These also are open or opening to t gospel. But France, in the extent of her population, and from her political rank and influence among the nations, as well as in the promin and peculiarity of her past history, stands for most in importance to the Christian church,

she does in the phalanx of the "Man of Sir 3. The next consideration tending to she alike the importance of this Society and of the field it occupies, is drawn from the present che ter of the population of those countries, and t peculiar advantages which it affords for the tr emphs of Christianity. My remarks on the point must be deferred to a future letter. E. H.

Respectfully,

Boston, March 27, 1843.

REV. MR. KIRR'S SOCIETY .- We understan that this Society is negotiating for the purchas of the Tremont Theatre, and that there is a propect of the conversion of that building into pacious edifice for the worship of God. In car of the purchase, the beautiful front of the build ing is to remain, and the back part to be take down and rebuilt.

ctual polity and usuages of the Congrega-Churches of New England-but par. of Connecticut. It has evidently been with great care, and by competent men will be found a useful compendium of knowl on the subject of Congregationalism a, no doubt, need of such a work, an sive circulation of this may tend to reater stability to the principles of Conionalism, and prevent Congregational from running away with Congregations

iscourse against Modern Oxford Theology, elivered at the opening meeting of the Theorical School of Geneva, Oct. 3, 1842. By E. Rev. J. H. Merle D'Aubigne, President illumination by Rev. E. Bickerstell, ector of Walton, Herts. Bultimore t. X. ickman. Sold in this city by T. H. Carter

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[For the Boston Becorder.] IGN EVANGELICAL SOCIETY.

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countries in Europe and in distant parts nent, is a very important field. cursory view of the principal portio field which, as yet, it has been enable r upon and cultivate, I mean FRANCE. ity was early introduced into France. the close of the second century of the During the ten Roman persecutions e stood pre-eminent as the object of their The cities of Vienna, Lyons, Narbonne recilles flowed with the blood of her rs for the truth. But Christianity triumphbecame predominant for three centuries was the " Man of Sin" revealed. Pagan became Papal Rome, but her enmity to or till the thirteenth century, pure Chrisas hunted down by the bloodhounds of was hunted down by the bloodhounds of acy, throughout the extent of its domin-he advocates and professors of its glerihe were driven into the dens and carth; and thousands of them sent, amid and tortures, to their crowns and their bove. The Albigenses, the foremost the witnesses for the truth in France this period, were, as a people, annihilaa midnight of three hundred years setthat land. At length some glimmering ere seen about the birthplace of Wickafter a series of favorable discoveries

nts which prepared the way, the sixcentury opened upon those benighted es the dawn of day. Germany, Switz-Geneva, France, England, Sectland , indeed all Europe felt its reviving powfifty years the voke of Papal bondage wn off and the church went free. ce shared richly and early in this moral ritual emancipation; though from its cement there under Francis I, A. D. 1515,

ugh the reigns of all his success XVI, (with the exception of Henry IV) stants of France had to enjoy their freedom at the expense of persocu cession of Henry IV to the throne by influence, the Hugenots, as the destants were called in derision by mies, had rest; and the subsequent apostacy of that monarch from the ncestors was overruled by Jeborah, to the cause of truth. Henry not only but protected its friends; and by at hed at Nantes in 1598, gave then nscience and complete security in ent of civil and religious privileges, storm of persecution again rose at sion of Louis XIII, and through the reigns of Louis XIV, XV, and XVL

it raged with unabated violence. On the renova tion of the edict of Nantes by Louis XIV, in 1685, Installation.—The Installation of the Rev. Joshua Bates, D. D. late President of Middleburg College, Vt., over the First Congregational Chaise, the King's confessor, (whose place of residence has since been consocrated to the dead, under his name,) its fury rose to its utmost well-dead, under his name, its fury rose to its utmost well-dead, under his name, its fury rose to its utmost well-dead, under his name, its fury rose to its utmost well-dead, under his name, its fury rose to its utmost well-dead, under his name, its fury rose to its utmost well-dead, under his name, its fury rose to its utmost well-dead, under his name, its fury rose to its utmost well-dead, under his name, its fury rose to its utmost well-dead, under his name, its fury rose to its utmost well-dead, under his name, its fury rose to its utmost well-dead, under his name, its fury rose to its utmost well-dead, under his name, its fury rose to its utmost well-dead, under his name, its fury rose to i dead, under his name,) its fury rose to its utmost dead, under his name,) its fury rose to its utmost butchery. About half a million of Protestants then fell like grass before the scythe; another half million feld before the tempest to neighboring countries, some to this land; while about the same number, unable to escape, remained secreted in the villages of the country, and among the fastnesses of the mountains, as the seed of the church.

Thus did the work of death spread silence and desolation over the Reformed Church of France, and the "Man of Sin" reigned undisturbed over this once fair but now blighted porture of the same and religion in this Commonwealth.

France, and the "Man of Sin" reigned undisturbed over this once fair but now blighted portion of the Redeemer's beritage, for more than a century. Terror and dismay, darkness and corruption, unmitigated and unchecked, then displayed the full spirit and influence of the Apocalyptic "Beast." They that feared the Lord did indeed speak often one to another, and unitedly sent up to his mercy-seat their cries for deliverance, but it was under the veil of midnight, and in secret places where but few could meet together. Religion, of course, to a very great degree, perished under this long confinent, and destitution of the means of her sustenance. The vital spark which remained was nance. The vital spark which remained was mothered under the ashes of blasted hopes and

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REV. MR. KIRK'S SOCIETY.-We understand that this Society is negotiating for the purchase of the Tremont Theatre, and that there is a prospect of the conversion of that building into spacious edifice for the worship of God. In case the purchase, the beautiful front of the buildlown and rebuilt.

## ECCLESIASTICAL.

received an account of the above Installation, makes the following remarks:-

for Gaudaloupe, to 28th ult, at which time 4500 dead books had been only cont of the rising, and 2800 wounded were in Bassa Terre hospital. It was also stated that shocks had been on the class the form of Messra, I. Wildred to the first the state of th

Agriculture of a single began whom he inquired the way to Thetford. The both careful ravages of anarchy and bloodheld resulting from the reign of infidelity and athersism; then set free from the political shackles of Rome, but stripped of the gospel and its vital influences;—these circumstances clothe it with the highest importance to the Christian philantheopistas a field where the remembrance of the judgments of the Almighty, may give the gospel, when again offered to them, a value and a welcome unknown before.

I have confined this communication chiefly to France, not because it is the only important accions of the field. Other Catholic countries in Europe and America, as was said, are also included in the circle of the Society's operations. These also are open or opening to the gospel, But France, in the extent of her population, and from her political rank and influence among the nations, as well as in the prominence and peculiarity of her past history, stands foremost in importance to the Christian church, saids essential that his father was nailing a horse shoce on the dose in the phalanx of the "Man of Sin."

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Respectfully, E. H.

Boston, March 27, 1843.

Rev. Ma. Kira's Society. We understand that this Society is agequation of the contract of the population of those countries, and the population of those De William A. Matthews, who resided at 65 in the receivance of the stress continuence of the single product of the stress continuence of the single product of the stress continuence of the stress cont

fling, but its velocity could not be less than 50 or 60 miles in a minute. In its course it was seen by numbers at a distance from each other, yet those who observed it, although so many miles assunder, facied it fell within a short distance. In 1710 a very extraordinary meteor was first eeen in Leeds, on the 18th of May, at a quarter past 10 at night. Its form was that of a flaming sword. On the 19th of May, at a quarter past 10 at night. Its form was that of a flaming sword. On the 19th of May, at a quarter past 10 at night. Its form was that of a flaming sword. On the 19th of May, at a quarter past 10 at night. Its form was that of a flaming sword. On the 19th of May, at a quarter past 10 at night, one that of the comber, 1741, at 1 P. M., another was seen in every part of England. It was observed in London about 8 P. M. On the 19th of Deckham, in Surry, in the form of a globe of fire, larger than the full moon. At half past 9 at night, on the 18th of August, 1783, a most luminous meteor was seen in several parts of the kingdom; afterwards it passed into France, and was distinctly seen at Paris, Brussels, and Nuits, in Burgundy. In passing over Lincoln, and the other were blown overboard and drowned, supposed the kingdom; afterwards it passed into France, and was distinctly seen at Paris, Brussels, and Nuits, in Burgundy. In passing over Lincoln, and the control of the service, one of the most ludicrous scenes of which we ever heard, which were compared to the falling of some heavy body in a room above stairs. On 14th of October, in the same year, two others were seen, but their appearance was of short duration; since when some other have appeared of any magnitude that we can recollect until the evening of Sunday last. It was under the control of the service, one of the "Friends went into the house to attend to the fire, when what was his surprise, took for the most of the service, one of the "Friends went into the house to attend to the fire, when what was his surprise, took for the passing, he fell, and th

## DOMESTIC.

CITY NEWS .- A destructive fire occurred at the South corner of Washington and School streets, on Saturday morning last. The Mercantile Journal gives the following particulars:

The first story was occupied by W. R. & A. H. Sumner, as an extensive crockery and glass ware room. But a trifling part of the stock was removed, it being principally destroyed by the falling through of the roof and upper stories. Messrs. S. were insured for \$15,000 at two offices, which will cover their loss. The jewelry store of B. B. Wood, 139 Washington street, on the same floor, was much injured by smoke

FROM GUADALOUFE.—Capt. Newell, of brig Gertrude, at this port from Martinique, reports that advices had been received at St. Pierres, from Gaudaloupe, to 25th ult, at which time 4500 dead bodies had been dug out of the ruins, and 2200 wounded were in Bassa Terre hospital. It was also stated that shocks had been felt since the great earthquake which had even felt since the great earthquake which had even felt since the great earthquake which had even felt since the great earthquake which had earthquake which which the carried the subject of the which the carried through the carried to make it inconvenient to approach within several feet. A carpenter, while at work, was struck upon the 4500 dead had earthquake which had

remuly. A large number of deck passengers were blown overheard and drowned, supposed to be ten or twelve.

The Montpelier Watchman estimates that the montpelier watchman established the montpelier watchman established the montpelier watchman establishe

leans, in the month of January, several negroes perished with cold on the Mississippi. At South and North Carolina, the cold was represented to have been unparalleled.—Mer. Jour.

In this city, Miss Susan Bacon, S4, formerly of Bradford, Ms.; Miss Abigail Codman, 73; Sarah Jane, daughter of Mr. P. H. Field In South Boston, Eliza Ann, wife of Nath'l

J. S. TATLOR, Scribe.

Murch 30.

E. Carrentes, Scribe.

27 The regular Quarterly Meeting of the Board of Directors of the American Education Naciety, will be held at their Rooms, on Wednesday, April 18th 1843, at 19 o'clock, A. M., An Examining Committee of the Board will attend at the same place on Tuesday, April 18th, at 3 o'clock, P. M. for the examination of Candidates who shall apply for

thousand dollars, in Libraries of from \$5, \$10, \$15, to \$25, worth of books might be appropriated, this Spring, for the benefit of needy schools and for the establishment of new ones, at the West, with the highest promise of good, and currespondence may be had with the donors whenever desired. All money contributed for this purpose through the Mass. S. S. Seciety, will be faithfully appropriated ac-

the Mass. S. Society, will be faithfully appropriated according to the wishes of the contributors.

Many of the churches and schools in New England have enlisted in this enterprise with much zeal, and we publish this notice, that all our churches and Schools, that wish to aid in pouring moral light into the great valley of the West, and of saving our land from the numerous errors which are threatening the dearest interests of our civil and religious institutions. Many of the Missionaries, in the letters, express a desire that their friends at the East letters, express a desire that their friends at the East

The Establishment is intended to accommendate a time of the stable and a my start of the stable and a my start of the stable and the stable a

TALUABLE Religious Books, etc. Published CROCKER & BREWSTER, et Weshington stree Robinson's Rescurcion in Palestine, 2 vols. Svc. Robinson's Grenk Lakious of the New Testament. Robinson's Translation of Generica's Hebrew and Ensis Lexicon of the Old Testament.

For sale by JAMES MUNROE, & CO. 134 Washington March 30,

et Pianoforte.

Published and for sale by SAXTON, PEIRCE & CO.

13 12 Washington street March 30.

UNPRECEDENTED POPULARITY :

THE Summer Term of this Institution will commence on Wennesday, Mars.

WHEATON FEMALE SEMINARY,

WHEATON FEMALE SEMINARY,

WHEATON FEMALE SEMINARY,

WHESummer Term of this Institution will commence on Wennesday, Mars.

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THE SUMMER SEMINARY SEMI

march 33-3w JOHN PUTNAM, 81 Cornhill, Boston.



A WEEKLY PAPER FOR YOUTH. THE YOUTH'S COMPANION is a small juvenile paper published by N. WILLIS, at the Office of the Beaton Recorder, No. 11, Cornhill

BRADFORD ACADEMY.

SMITH. how inscrittable the ways of God,

When on our race he brings affliction's rod! How deep the ageny that fills the heart, When friends and kindred at death's summer part:
How poor the joys that human passions crave
When wealth and honor ponder at the grave
How trail the beauty of the loveliest flower,
That lives, and shines, and dies, in one shot

Oh! what sad teachings come, like wisdom When dearest joys, touched by the hand of death.

death,
Pass from the sight, and bid the tearful eye
To view, in faith, a better world on high!
A better world! "Tis God's most holy plan
For heaven's pure joys, in time, to try frai

men; To make in carth's involving, darkest night, How highly blest the heart that truly sees

In time's afflictions Heaven's own decrees, And learns to bow submissive to His will, Who governs every good and every ill! The kind affections waked and cherished here By friends indulgent, or by kindred dear, More deeply conscious feel the parting scene When hearts are holy, and the thought serene;

Like fading sun-light in the western sky, Like isding sun-light in the western sky, That fades so sadly from the gazer's eye, No cold, unbroken and unending night: Shall quench or dim intelligence so bright: A better dawning and a clearer morn The soul shall bless, and heaven's high cour-adorn.

Such cherished hope will soothe the Christian' pain, For there, together, friends shall meet again; And tears and sorrow shall be wiped away, In life immortal—heaven's unending day.

So fair, so good, so bright! what words es The loss of those who knew and loved so well?

here,
There is a fountain, at whose living spring
Faith gains new strength, and hopes new pro

ise bring:
'Tis meek Religion, in high mercy given,
To lead the soul, and point the way to Heave Like some fair flower that gives its varied hues When morn's bright beams reflect from glitter-

When morn's bright beams reflect from glittering dews,
Inviting joy to see so fair a thing
The child, and pride, and ornament of Spring,
So was the loved one to her parent's eye
Ere the dark cloud obscured the beauteous sky;
An intellectual blossem bright and fair—
A sister's solace, and a brother's care.

Blest consolation, that the honored dead, Blast consolation, that he honored case, Through all her days, in virtue's footsteps led, Cherished a pure, benevolent desire, More good to do, and better thoughts inspire; Wide to diffuse all happiness around, Where care might come, or sorrow might be

The loved companions of her happy hours Will long remember all her varied powers Will long remember all her varied powers; None, more than she, the winning smile e' knew, To please the many, or to charm the few.

Her last, long journey of this life now o er, Her gentle voice and happy smile no more Shall tell the tale of life's delusive dream, For her's is now, in heaven, a higher theme Come, kindred, friends, companions, gathe near; Give to her worth the tribute of a tear. P.

## MISCELLANY.

## ELIAZBETH FRY. Elizabeth Gurney was the third daugh-

ter of Mr. John Gurney, Marlam Hall, county of Norfolk, (England.) She was born in 1780, and, as her mother died soon after, this young girl was subject to little control. Her father was very indulgent, and, though belonging to the Society of Friends, he was not very strict kers. in restraining his child to the companion-ship of those of her own sect. Elizabeth was very handsome, and her birth, fortune, and education, entitled her to associate with the best of society. She went to London when she was seventeen, and mingled in all the gay amusements, which the capital afforded. Still, she showed, even at that age, an ardent wish to improve herself, and learn everything which this new scene presented. Soon after her return, the family were visited by some their Quaker connections, who were deeply imbued with the pious spirit, that has so often been exhibited by the devout of this sect. Elizabeth's mind was

poor little victims of their parents crimes, added the darkest shade to the dreadful picture, which met the pitying eyes of this angel of mercy. The astonished inmates of the prison gazed on her, as though she were indeed an angel. The pure and trapouil expression of her the public conduct of our legislators and report of the public conduct of our legislators and report of the public conduct of our legislators and report of the public conduct of our legislators and report of the public conduct of our legislators and report of the public conduct of our legislators and report of the public conduct of our legislators and report of the prison gazet of the public conduct of our legislators and report of the prison gazet o pure and tranquil expression of her beautiful countenance soon softened their ferocity. It has been remarked, that if wirtue could be rendered visible, it would be impossible to resist its influence. In Mrs. Fry, virtue seemed indeed embodied, so lovely and attractive was the manner of her beauvolence; and this may account.

for the influence she at once gained over

'Yes, I will come again, if ye desire

the apartment.
In a short time, Mrs. Fry made her

second visit, and intended to pass the whole day. The doors were closed and barred, and she was left alone with the prisoners. "You must not suppose," said she to them, "that I have come

man who was hired at the eleventh hour, she paused a moment, and then said, in a gentle, but impressive tone, "The eleventh hour now strikes for you, my friends. The greater part of your lives will when the eclipse began. friends. The greater part of your lives has been lost; but Christ is come to save

Some usked who Christ was? Others said that he had not come for them; that the time was passed, and they could not be saved.

Mrs. Fry replied, that Christ had died to save sinners; the poor and afflicted, in particular, he invited to come to him,

for he had been poor and afflicted. She passed the whole day with them; and during this visit, laid the foundation of a most happy change in that gloomy prison. She soon obtained permission to those poor women; and when she saw how joyfully their mothers acceded to her proposal of giving religious instruction to their little ones, she felt sure of success. The woman whose maternal affection is warm and sure, cannot be wholly lost to by her words of peace and acts of love, the most turbulent and perverse tempers, and even taming the violence of the unruly tongue, which it would seem only a miracle could have accomplished The reform was most astonishing; and thanks to her perseverance, and the years she has devoted to this pious undertaking, a total change has been effected in the female department of this prison. The influence of virtue has prevailed; and many wretched beings have found Newgate an asylum of repentance and heavenly hope.—Mad. Adele's History of the Qua-

#### MEMBERS OF CONGRESS LEAVING PUBLIC LIFE.

We read, in the political papers, that quite an unusual number of the members of the last Congress refuse to present tion. In some cases doubtless, this is many others, it seems to be a xoluntary withdrawal from the political arena.
And among those who are the first to
leave, we see the names of many whom,
for the good of the country, we should the
most desire to retain. It certainly is no seaped the plan garb of the Friends, and therefore the short of the guiley, was a ret to coulder it, it is never and devoted several their blance, for post of the latter is the highest of the short of the plant of most desire to retain. It certainly is no marvel that such should be the fact for,

the governor.

"I thank thee; I am not afraid; I do not think I shall lose anything," replied this heroic woman.

She entered an apartment of the prison, in which were confined about one hundred and sixty women; the condemned, and those who were awaiting trial, being all huddled together, with many children, who were thus brought up in the school of vice. The cries and curses of those poor little victims of their parents' crimes, added the darket that having the parents' crimes, added the darket that having the parents' crimes, added the darket that having this parents' that having this year sent only half the amount, the found that not a single prayer had been offer that the Lord would fill the hearts of our rulers with His own Spirit, so that the year to a police magistrate for the poor, and washes his hands of all mass money from this time.

A Wise Repel.—A spendthrift, who had a subded the darket that having this parents' to a police magistrate for the poor, and washes his hands of all mass money from this time.

for the influence she at once gained over this host of abandoned creatures, who had seemed worse than savages.

She addressed them in the most gentle accents. "You seem unhappy," said she; "you are in want of clothes; would you not be pleased if some one came to relieve your misery?"

"Certainly," said one; "we need clothes." "But nobody cares for us; and where can we find a friend?" said another.

"I am come to serve you, if you will allow," said Elizabeth Fry. She then went on to express her sympathy for them, and offer them hope, that they might improve their condition. She did not say a word about the crimes they had committed, nor utter any reproach. She came to comfort, and not to condemn them. When she was about to depart, the women thronged around her.

"You are leaving us," said they; "and you will never come again."

"Yes, I will come again, if ye desire it," she replied. REVIVAL OF THE AFRICAN SLAVE TRADE. "Yes, I will come again, if ye desire "she replied.
"We do! we do!" was echoed round a apartment.
"We do! we do!" was echoed round a complice from punishment.—London Patriot.

INFLUENCE OF SOLAR ECLIPSES ON ANI MAIS.—M. Arago, in his account to the Academy of Sciences of the solar eclipse of 8th July last, stated that he had often heard accounts of birds dying from the mere influence of an eclipse of the sun; but could scarcely credit the statement, as there could only discommended. without being commissioned." She raised the Bible, which she brought in her hand, and continued: "This book, which has been the guide of my life, has brought me to you. It directed me to visit the prisoners; to take pity on the por and afflicted. You are afflicted. I am willing to do all in my power to relieve you; but all my efforts will be in vain, unless you help. Are you willing to hear me read a few passages from this book?"

They assented; and she read from Matthew 20 the parable of the Lord of of the vineyard. When she came to a man who was hired at the eleventh hour, she paused a moment, and then said in a man who was hired at the eleventh hour, she paused a moment, and then said in a milling to dark the eleventh hour, she paused a moment, and then said in a man who was hired at the eleventh hour, she paused a moment, and then said in a milling to do all in my power to relieve you; but all my efforts will be in vain, unless you help. Are you willing to hear me read a few passages from this book?"

They assented; and she read from Matthew 20 the parable of the Lord of of the vineyard. When she came to a man who was hired at the eleventh hour, she paused a moment, and then said in a man who was hired at the eleventh hour, she paused a moment, and then said in a milling to the parable of the Lord of of the vineyard. When she came to a man who was hired at the eleventh hour, she paused a moment, and then said in a milling to the parable of the Lord of of the vineyard. When she came to a man who was hired at the eleventh hour, she paused a moment, and then said in the fine parable of the Lord of of the vineyard. When she came to a man who was hired at the eleventh hour, she paused a moment, and then said in the fine parable of the same associate the said of the same associate the parable of the Lord of the vineyard. When she came to a man who was hired at the eleventh hour, she paused a moment, and then said in the fine parable of the same associate the pause of the parable of the large of the parable of the

Bibles in Prussia.—The following statement is made by Dr. Pinkerton, agent of the British and Foreign Bible Society:—

"An edition of the Bible with a short evangelical commentary, to the extent of 9,000 copies, is in process of printing in Prussia; and the king has subscribed for 6,600 copies, to place a copy in every school in Silesia and Pomerania, in order to exclude from the common schools the Neologian commentary of Dinter, which is said to be in the hands of almost every school master. This work is forwarded by a pious lady of distinction, the counters Von Reden. This lady has done essential service to the Tyrolese exiles, whose settlement in Prussia she olese exiles, whose settlement in Prussia she

Germany, remarks that this corn affords a curious instance of how we sometimes translate the names of things. In Germany, he says, it is called buch-weizen, which means beechwheat, because the grains are three-cornered, or shaped exactly like the nuts of the beech. We have retained the name buck, which in English gives no meaning or a worg one as though glish gives no meaning,or a wrong one, as though it were called after the buck or male fallow-deer.

CENSUS OF QUEBEC.—Quebec. according to the Government census, contains 31,747 inhab-itants. 1301 are natives of England, 5623 of Ire-land, 725 of Scotland, 19,251 of Canada, of land, 725 of Scotland, 19,251 of Canada, of French origin, 5,142 of British origin, 253 of the continent of Europe, 78 of the United States, and 21 aliens not naturalized. There are 4042 persons belonging to the Church of England, 1774 to the Church of Scotland, and 19,897 to the Church of Rome, 794 British Wesleyan Methodists, 16 Canadian Wesleyan Methodists, 16 Canadian Wesleyan Methodists, 79 Presbyterians not in connection with the Church of Scotland, 175 Independents, 11 Baptists, 8 Lutherans, and 8 Jews. For the instruction of Youth there are 4 Colleges, Academies, and Convents, and 58 Elementary Schools which are attended by 2,117 male, and 1.587 female scholars, being very nearly one ninth of the entire ars, being very nearly one ninth of the entire

A Wise Reply.—A spendthrift, who had nearly wasted all his patrimony, seeing an acquaintance in a cost not of the newest cut, told him he thought it had been his great-grandfather's coat. "So it was," said the gentleman, "and I have also my great-grandfather's land, which is more than you can say."

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WEDNESDAY, the 12th of April next and continue 17 weeks a series of the control of

information respecting the institution,

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March 23. PHILLIP'S ACADEMY.

PHILLIPS ACADEMY.

THE next run of the Classical and English Department of this Institution will commence on Wadnesseav the 28th of April next.

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References — Messrs, Thomas A. Davis, John Simmons, John Gibert, Jr. and Tappan & Dennet, Boston; Mr. John Gibert, Jr. and Tappan & Dennet, Boston; Mr. John Gibert, Jr. and Tappan & Dennet, Boston; Mr. Subject, State of the Several (Leptyman, Hon. Win. Jackson, and Mr. Marshall S. Rice, Newton.

EBENEZER WOODWARD, Principal.

March 16. 6w—\*

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Sabalit School, the more and impressed with their value. Those who study then must those, At first, I find
they are in some cases, objected to, as being too difficult,
but as some as class once gets fairly engaged with them,
having a competent and interested teacher, we hear no
more of difficulties; they are preferred to any other text
books. I most heartly wish, for the good of Sabbath
Schools in our country, that the "Seripture Questions"
were universally used. This would have a powerful influence in rising up a generation of thinking, including
Christians, who shall be "grounded and established in
the ruth," and "theroughly furnished unto every good
A to Public Worship, Selected from Dr. Watts and side
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would present in favor of this enterprize is, that it is highly patriotic as well

NO. 14---VOL. XXV RELIGIOUS.

[For the Boston Recorder.]

FOREIGN EVANGELICAL SOCIE MR. EDITOR:-The next consider

which I proposed to present, illust of the importance of the Foreign I gelical Society, and its field of Chr effort, was—

III. The present character of the ulation of those countries, and the liar advantages which it affords for triumphs of Christianity.

I shall not attempt to discuss the

must take precedence in the order ture. But I think there can be no tion that civilization is essential to of the gospel. Now the sphere of Society's operations is the very he the civilized world, and conseque when once the gospel shall obtain a ment in the cultivated mind of that ment in the cultivated mind of that ple, there is no obstruction to the idiate and full exhibition of its pow bless. The seed falls upon a soil wit will not only remain and germi but spread and multiply a thousand. The friends which the truth as it is inshall there win, will be such as a second shall there win, will be such as are not disposed but able to extend and propa its influence. Literature and sci stand ready to become auxiliaries is cause; and the French language commerce is a passport not only Europe, but to the Catholic countries this continent; to her insular color and to many other of the most re portions of the globe. Besides, the of the kingdom, preached and read, finds many an ear and eye already w of superstition and infidelity, and rea many a heart panting for that substa aliment which the gospel only can In these remarks you will perceive t recognize fully, the broad distinguished exists between civilization christianity; that a civilized nation, titute of the gospel, can no more gelize itself, than can a nation of hea and savages. So thought Christ and apostles, when, after first proclain the glad tidings of salvation in the Je metropolis, and before the concentre learning of Israel, they carried the sage directly into the emporium science and refinement in Greece Rome. Whether a mistaken notion this point has not been cherished in ought to be kept in mind, however, ought to be kept in mind, however, t it is only subsequent to the American r olution, and the consequent spread of spirit of liberty and religious tolerant that many civilized countries now acc sible could be approached with the gos and some not till a much later period France, Belgium, Spain and Europe, large portions of South America. This then no danger of a misapplication Christian philanthropy in the efforts the F. E. Society towards the count

lization and refinement render those forts the more interesting and imports We need for the service of the chur the talent, genius and learning there | verted to the cause of Antichrist an fidelity. Christianity has always own science and literature as important iliaries. They were summoned to aid at the outset of her mission of a cy, by the miraculous conversion of S struggle for freedom in the sixtee in our present efforts to resuscitate long lost energies, amid the crumb relics of Papal oppression, she again welcome them as her efficient co jutors, and give them a prominent p in the celebration of her triumphs.

But apart from these consideration are not souls as valuable in civiliz countries as in Asia or Africa? Do the not perish as certainly and

which constitute its field of benevo

exertion; on the contrary, their very

under Papal as under Pagan and hommedan delusion and superstition would not check for an instant, no the slightest degree diminish, the lau ble zeal and efforts that Christians
America and Europe are employing
behalf of the millions of unenlighten
heathen. So far from this, I hope shew in a succeeding letter, that the pla and operations of the Foreign Evange ical Society, are intimately connect with their moral and spiritual welfar and with the greater success of the very efforts. But what, at first, promed those efforts? and what still nerv the arm of pious philanthropy to send the heathen the Bible and the live teacher ? Is it not that these are Heave constituted channels of salvation, a that without these no ray of hope willumine their prospects, no joy and peacheer their pathway to the grave? A wherein does their case differ from the of the millions of nominal Christendo to the mass of whom the Bible and the faithful preaching of its truths, are as unknown as they are to the descendants of Ishmael? Is it not equally true to the as to others, that there is no other na under heaven given among men where they must be saved but "the name Jesus Christ of Nazareth?" And may not be asked with as much propriety co-cerning them, as respecting any oth-sinners, "How shall they believe him of whom they have not heard; as how shall they hear without a preache and how shall they preach except the be sent?" By what special rule of cha ity, then, should we extend our arm Christian benevolence over these country to reach benighted Asia, while they a all alike perishing in sin? Why pass millions of our brethren, whose spirite

> especially, when so many circumstant connected with their condition give ragement that our labors in their b half shall not be in vain ? IV. Another consideration which

malady is in no degree mitigated by t surrounding light of science and civilization, in sending abroad its only remedy